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THE POPE'S Third Breve,

Threatning to

EXCOMMUNICATE

The Most

Christian King.

Together with

The FRENCH CLERGIES Reply

UPON

The Subject of that BREVE.

Faithfully Translated from the Originals; giving an exact Account of the grand Controversie concerning the *Regalia.*

LONDON:
Printed for *James Vade*, at the Cock and Sugar-loaf near St. *Dunstan's* Church in *Fleet-street.* 1681.

TO

Our deareſt Son in *Chriſt*,

LEWIS

The MOST CHRISTIAN

King of France,

INNOCENT P. P. xi.

Health and Apoſtolical Benediction.

Moſt dear Son in *Chriſt*,

BY *two of our Letters we have already at large clearly ſhewn to your Majeſty, from the unanimous teſtimony of almoſt all your own* French *Authors, and out of the very Acts and Records of your own* Courts, *how injurious to the Rights and Liberty of the* Church, *and how contrary to the uſage and proceedings of all your moſt* Chriſtian *Predeceſſors, that* Edict *was, which ſeven years ſince being ſet forth by you, does order and command, That the* Cuſtome *of poſſeſſing the fruits of*

all vacant Benefices (*vulgarly called* Regalia) *ſhall alſo extend to ſuch* Churches *within your preſent Dominions, as never before were ſubjected to any ſuch* Cuſtome.

Now in the aforementioned Letters of ours, according to the duty of our Paſtoral *Office, and that Paternal care which we owe to the ſalvation of your Soul, we did earneſtly beſeech your Majeſty, that the ſaid* Edict, *and* all other Acts enſuing thereupon, *contrary to the Rights of the* Church *in general, and to the immunities of ſuch Churches in particular, might by your Royal Authority be abrogated and repealed. And truly ſuch is the merit of the Cauſe it ſelf, and ſuch is our opinion of your Generoſity and Equity, that we did not at all doubt but that your Majeſty would before this have rectified the Abuſe, by reſtoring things to their former places; and thereby have freed us from any farther ſolicitude upon this ſubject: eſpecially in conſideration of our having ſo many other cares upon us in our adminiſtration and ſuperintendency over the whole Church of God.*

But after our patient attendance of many months, we have received no Anſwer to our laſt Letter; and finding no Redreſs of paſt Grievances, that on the contrary we are inform'd, that all things tend to greater diſorder, and that under colour of theſe pretended Regalia, *Collations of* Benefices, *and* Canonical Inſtitutions *are obſtructed, the* Epiſcopal *Authority depreſt, the* Eccleſiaſtical *Order and Diſcipline, diſturb'd; and finally, that a new Practice is ſet up by a Secular Power, contrary to the antient uſage of the Church, and to divine Inſtitution: and this not covertly or in the dark, but at noon-day, and by* Regal Authority.

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We will not at preſent repeat how many Scandals and Complaints juſtly ariſe from ſuch proceedings; what inconvenience to the Gallican Clergy, *what danger to the univerſal* Church, *may follow from ſuch an* Example, *with what blemiſh of your Honour, and ſtain upon your Conſcience.*

Theſe things we have ſufficiently laid forth unto you in our former Monitories; *and they ſufficiently lay forth themſelves: But now our ſincere and Paternal* Charity *towards your ſelf & your moſt flouriſhing Kingdom, will not ſuffer us in a matter ſo injurious to the honour of God, and ſo perilous to your Soul, to be longer ſilent; for we are compell'd with a moſt paſſionate affection of heart, and in the* bowels of Chriſt Jeſus, *to intreat and obſecrate your Majeſty, that, mindful of the words ſpoken by our ſaid Lord to the Governours of his Church,* He that hears you hears me, *you will rather give ear to us who hold the place of a* Father, *and of a moſt loving* Father *towards you, telling you things wholſome and true, than to thoſe* Sons of Diffidence, *who onely* ſavour earthly things, *and who by their counſel, profitable indeed in appearance, but in reality pernicious and deſtructive, ſhake the very foundation of that antient and glorious Monarchy, whoſe Fundamentals always were the maintenance of* Chriſtian Religion, *nda the conſervation of the Rights & Authority of the Church. Were theſe men ſuch, as their Office and Dignity, and your extraordinary favour towards them oblige them to be, they would rather imitate the Integrity and Loyalty of thoſe, who formerly in their ſtation, (as it is Recorded in Hiſtory, and not long ſince inſerted into the Acts of the* Gallican *Clergy) did with Chriſtian liberty, in a like caſe admoniſh the Kings (your Predeceſſors) to remember, how Sacredly they had promiſed by their* Co-

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ronation-Oath, *to ſerve and advance the glory of God with all their ſtudy and power; and to be always ready to ſpend their Blood and lay down their Lives. They would mind you alſo, how frail and uncertain the Lives of all Mortals are, eſpecially of Kings and Princes, who when they are called before our impartial Judge, muſt appear without Houſhold-Guards or Attendance, without Pomp or Power, naked and unarm'd, to render an Account of their Actions to the* Searcher *of* Hearts; *from whom nothing can be* concealed; *with whom there is no* exception *of* Perſons; *who has power to ſend* into Hell-fire, *where the* Powerful *are* Powerfull tormented. *Nor was there wanting in the former Age a Biſhop in* France, *who in a full Aſſembly of* Prelates *and other Peers of the Realm, pleading the cauſe of the* Church *in the preſence of* Henry *the Third, freely told the King, how it was obſerved, that the Race or Line of their* Monarchs *had never failed, till ſuch time as they did arrogate to themſelves the undue nomination to* Eccleſiaſtical Benefices, *from which the glorious St.* Lewis *(great in his Temporal ſtate, but much greater in his Chriſtian humility) did ſo religiouſly abſtain, that he refuſed to meddle even with thoſe Nominations, which were offered and tendred to him from the* Apoſtolick-See. *This was formerly in* France, *(and I hope it ſtill continues) the* Apoſtolical *liberty of Speech in the* Epiſcopal *Order, who feared and hoped nothing, but from God. And ſuch their liberty was ſo far from being diſtaſtful to their Soveraigns, that they both obtained their Suit, and the juſt commendation of all good men; by which means the Sanction of the Oecumenical Councel of* Lions *was preſerved Sacred and Inviolate. And ſome of the Kings themſelves (as in the* French *Annals does appear) did by their* Edicts *declare ſuch perſons*

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Impious, and Sacrilegious, who ſhould any ways attempt to extend the Regalia *and right of Nomination to any Churches, where no ſuch uſage had formerly been. But this diſtemper of our preſent Age is ſo much the more grievous to us, in that we know, your Majeſty in your own Royal Inclination prefers above all things the zeal of Juſtice, and the honour of God. In maintenance whereof, you have lately ſet forth ſo pious and ſalutary Edicts, and at preſent you ſo vigorouſly procced, to the joy of all good men, and to the immortal honour of your Name, in deſtroying thoſe Neſts and Receptacles of Hereſie: by which means we hope you will no leſs raiſe to your ſelf in Heaven an Eternal Monument of your Piety, as a Preſerver and Propagater of the* Chriſtian Faith, *than leave behind you upon Earth the Trophies of your Victories, as a Conquerour over Barbarous Nations. But ſtill care muſt be taken, leſt what the right hand builds, the left hand ſhould deſtroy; leſt what your own innate Piety rears up, ſhould be tumbled down by the ſubtle and indirect Councels of thoſe who ſay unto you,* Light is Darkneſs, and Darkneſs is Light. *Be mindful of the* Apoſtolical *Oracle, which tells us, he* that ſins in one, is guilty of all. *In your own Kingdom there are not wanting ſome, amongſt our Brethren the Biſhops, who are men of Chriſtian fortitude, and zealous for the honour of God, and the Liberties of his Church; and who even upon this occaſion, with the like courage and conſtancy would have tranſacted this important affair with your Majeſty, which is the common Cauſe both of your Kingdom of* France, *and of the whole Church. And more would not have been wanting to aſſert the ſame, but that they are withheld by a certain timerouſneſs (which ſeemed to them prudential and juſt, but to us vain, and unbecoming the Character of a Biſhop, and*

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even injurious to your Majeſty, in the miſtruſt of your Equity and Generoſity) from entring into the Liſts: And ſo they wait the iſſue of our humble endeavours, hoping that we may obtain that in their behalf, by virtue of the filial Obedience, always due, and always paid by your Majeſty to the Apoſtolick See, which they had not courage to demand, as due to them in their own right. Therefore in theſe our Letters behold the juſt grief and prayers of them all; and no leſs the will of God himſelf, ſpeaking to you by our mouth, and ſeriouſly admoniſhing you to retract the aforeſaid Edict, *and to redreſs all in purſuance thereof, that has been done contrary to the Rights and Liberties of the Church. Otherwiſe we have great cauſe to fear, that Gods Judgments and Indignation will fall upon you, which in our other Letters upon this occaſion we have denounced unto you; and which now again unwillingly (as to the ſence of our cordial affection towards you) but yet in obedience to the Holy Spirit, moving us to it,) we this third time denounce unto you. Nor ſhall we write any more to you upon this Subject; nor yet ſhall we deliſt from applying ſuch Remedies, according to the power delivered us from God, which in ſo great and dangerous a Diſtemper we cannot omit, without wounding our own Conſcience by a culpable remiſneſs in our* Apoſtolical *Function. Nor do we fear for our ſelves any loſs or danger, nor any ſtorm, though never ſo violent, that may hence enſue. To this we are not call'd, that we ſhould value our Lives above our Souls: we know full well, that Tribulation for the ſake of Juſtice is to be ſuſtained, not onely with a couragious, but a willing mind. In which, and in the Croſs of our Lord* Jeſus, *we ought onely to glory. It is the Cauſe of God we act in: nor do* we ſeek the things that are ours, but the things

things of Jesus Christ. *So that henceforth the Controversie will no longer be between us two, but between your Majesty and him, against whom there* is no wisdom, there is no Councel, there is no power. *Having thus performed the duty of our* Ministry, *in* planting *and* watering, *we shall attend the good pleasure of Almighty God to* give growth *to the* work: *from whom with earnest Prayers we shall not cease to beg, that he will be pleased to animate these our words and exhortations with such vigour and spirit, as may turn the heart of your Majesty to embrace sound and wholsome Councels: that so you may deserve, and we rejoyce to see a growing prosperity upon all your affairs, and that all your Subjects may enjoy a lasting and flourishing peace; to you we give our* Apostolical Benediction.

Marius Spinola.

A LETTER Written to the French King, by the Lords Spiritual the Arch-Bishops and the Bishops, together with the other *Ecclesiasticks* appointed by the Clergy of *France*, assembled at St. *Germains en Laye*. With regard to the preceding Breve of the Pope, upon the Subject of the *Regalia*.

SIRE,

WE have understood with a great deal of trouble, that our Holy Father the Pope has writ a Brief to your Majesty, by which he not onely Exhorts you not

*to Subject some of our Churches to the * Right of Regality, but farther declares, That he will make use of his Authority, in case your Majesty does not submit to the Fatherly Admonitions which he has so often repeated on this Subject: We believe it, Sir, our Duty not to remain silent in so important an occasion, in which we see with an extraordinary grief the Eldest Son and Protector of the Church threatned, as in other occasions those Princes which have usurped its Rights have been. Our design is not to enter into the bottom of this Affair, in which the Assemblies that have preceded this, have on divers occasions received very considerable Marks of your Justice and Piety; but we look upon this extraordinary Proceeding with great affliction, which far from supporting the Honour of the Religion, and the Glory of the Holy See, may diminish it, and produce very ill effects. It is too plain that it would only serve to favour the Malice of some troublesome and Seditious Spirits, who contrary to the intention of his Holiness, which we believe to be very good, would make use of his Name and Authority, as they do daily, in causing several extravagant Reports to be spread abroad against the honour of your Majesty, and the chief Prelates of your Kingdom, to revenge their private Resentments. They likewise use their utmost Endeavours to raise a mis-understanding between the Clergy and the Crown, in a time that they never had more Cause to be united, by the Protection which your Majesty gives to the Faith, and the Ecclesiastical Discipline, to the extirpation of Heresies and Novelties. It*

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* The Sovereign Patronage of the Arch-Bishoprieks, Bishopricks, Abbeys, and other Benefices of Royal Foundation, due unto the King of France, and adherent unto his person, in the right of his Crown, and therefore not to be transferr'd, commixed, or alienated unto any other, and hereby he hath the Profits of them during vacancy, and the Provision, Collation, and Presentation of Successours unto them.

is easie for us, being assisted by your Majesty, to prevent so pernicious an Evil, either by representing our Sentiments to his Holiness, without failing in the Respect which we owe him, or by taking such Resolutions as may equal the Prudence of the greatest Prelates of the Church. Our Predecessours have known in like Conjunctures to maintain the Liberty of their Churches, without departing from those Measures of Respect, which their Birth and their Religion has infused in them for their Kings. And as your Majesty for his Zeal and Authority surpasses all that have been before him, so are we so fast linked to him that nothing is able to separate us. This Protestation may serve to elude the vain enterprizes of the Enemies of the Holy See and the State; and therefore we renew it to your Majesty with all possible Sincerity and Affection, for it is good that all the World should be informed, That we know how the Love we bear to the Discipline of the Church, ought to agree with the glorious Quality which we will always preserve of

Your most humble, most Obedient, most Faithful, and most Obliged Servants and Subjects; the Arch-bishops, Bishops, and other the Ecclesiasticks appointed by the Clergy of your Kingdom.

† The Arch-bishop of *Paris*, Duke and Peer of *France*, Commander of the Orders of the King; Provisor of *Sorbonne*, President.

† *De Grignan*, Coadjutor of *Arles*.

† *Phelippeaux*, Patriarch Arch-Bishop of *Bourges*.

† *Hyacinte*, Arch-Bishop of *Alby*.

† *Francois*, Bishop of *Amiens*.

† *G.* Bishop of *Perigueux*.

† *Charles*

† *Charles Francois*, Biſhop of *Conſtance.*
† *S. de Guemaduc*, Biſhop of *S. Malo.*
† *L. M.* Biſhop, Duke of *Langres.*
† *Jean Louis* Biſhop of *Air.*
† *J. B. M. Colbert*, Biſhop of *Montanbon.*
† *Louis Aube*, Biſhop of *Grace.*
† The Biſhop of *Ciſteron.*
† *Poncet de la Riviere*, Biſhop and Earl of *Uzez.*
† *Andre*, Biſhop of *Auxerre.*
† *Louis Alphonce*, Biſhop *Dallet*, Proctor.
De Grance.
De Tonnerre.
De Coetlogon.
De Villars.
De Broglio.
Phelippeaux.
De Marillac, Dean of S. *John de Lion.*
De Fleury.
De Viens.
De Gourives.
Cheron.
De Ventimille du luc.
J. le Gentil.
De Moncaſſin.
De S. Valier.
Boucaut.
Des Mareſts, Agent-General of the Clergy of *France.*
De Beſons, Agent-General of the Clergy of *France.*

By our Lords of the General Aſſembly.

From S. *Germins en Laye*, this 10th of *July*, 1680.

The Abbot *de Grignan*, nominated by the King to the Biſhoprick of *Enreux*, Secretary.

FINIS.

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